

A
BRIEF RE-
PLIE OF THO-
MAS UDALL, GENT.

To a short MEMORANDVM, or shew
of Answer against his Booke Intituled:

*A briefe View of the weake Grounds
of Poperie: by B. C. student
in Diuinitie.*

Chrysost. in Math. Hom. 19.

Qui mendax est, neminem putat verum dicere.

He that is a lyer, thinks no man speakes truth.

Leo Epist. 83. ad Palæstinos.

Ecclesie nomine armamini et contra Ecclesiam dimicatis.

You arme your selues with the name of the Church,
and yet ye fight against the Church.



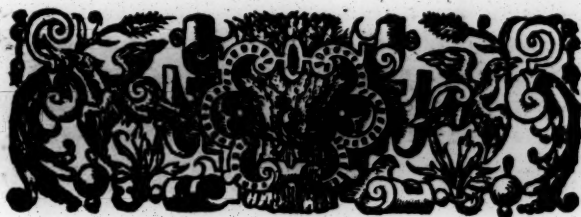
L O N D O N

Printed by W. S. for Samuel Macham and are
to be sold in Pauls Church yard at the
signe of the Bul-head.

109.

2

1600



To the Christian
Reader.

GOOD Reader, It is now more then two yeeres, since I published (for some speciall respects) A little Booke intituled, *A brieve view of the weake grounds of Poperie*. Of late there came to my hands; *A refutation of Master Bels Treatise, Intituled, the triall of the new Religion, and a short view of Thomas Rogers vntrueths; with a short Memorandum for T. V. otherwise called Thomas Vdall, by one B.C. Student in Diuinitie*, as he stileth himselfe: wherein he presents me with *A short sample of such fowle flawes as are in my Booke*, as he suggesteth: *Which subiect hee minds heereafter to prosecute with a more full hand*. If his mind chaunge not, Or that the happie newes of my Conuersion, crosse not his designements. Whereof hee seemes so confident, that in two places of the three last leaues of his Preface (which is all that concernes me, in that Tract) hee boldly affirms, that hee sees no cause to dispaire of; *If true zeale of trueth, and saving my soule, haue set me a worke*: Which two principall

To the Reader.

motiues (with a feruent desire I had, to withdraw some of my best friends from that Egyptian darkenesse of Popish superstition : which to Gods glory is since effected) I doe ingenuously confesse, to haue bene the sole and only cause of that small Tract.

BUT I cannot but maruell, vpon what ground, or hope, this confidence of my conuersion should be so presumed ; (vnlesse it be to gull some of his Popish dependantes with the hope thereof) since in this little, he hath deliuered, hee hath onely excepted against fise particulars, which he hath selected out of seuerall places in my booke : And yet, if they were all graunted, It nothing impeacheth the summe and substance thereof; but that it may be notwithstanding sound and good inough : vnlesse in Master B. C. Logique, these be good inferences. *T. V. hath mistaken, or misalleadged some fewe authorities, in his Booke : Ergo, he hath not shewed the weakenesse of the grounds of Popish Religion : Ergo, the Papists are wrongfully charged with blasphemie : Ergo, the Scriptures defended by the Papists are not conuincied to bee Apocripha, &c.* But it seemes by Master B. C. proceeding, both with mee and others ; That such is the simplicitie of the Popish vulgar Catholiques, that he assures himselfe, if he can but conuince a few places, among many, to be mistaken, or misalleadged ; it is sufficient to perswade them, that the whole booke is nothing but lies, and vntrueths : Albeit, they must be very simple, That seeing tenne or twelue witnesses produced, eight or ten whereof, prooue the point directly (though two of them faile) will not iudge the truth
suffici-

To the Reader.

sufficiently approoued : especially, if the witnesses be without exception. And surely he must needs be very well perswaded, either of his owne worthinesse, or of my insufficiency, that doth thus presume of my conuersion, without iustifying his own grounds, or laying open the weaknesse, of those Engines of mine (as he phraseth them) wherewith (he saith) I labour so much to *undermine, the impregnable grounds of the Catholique Church* : which grounds are so sufficiently battered and beaten downe, by the answere of that learned and Reuerent Minister, Master *Wootton*, to *A.D. Treatise* of faith, That it rests not in the power of any Popish Procter, euer to repaire them. But that I may not hold thee too long in so short a subiect, I will truely acquaint thee with such substantiall stuffe, as Master *B. C.* hath gathered, (as he saith) *Either for my spirituall profite, or the commoditie of other, or the common good of both* ; which shall be set downe *verbatim* with peculiar answere to euery Section; in hope that when hee prosecuteth the laying open of the *maladies of my Treatise*, (as he tearmeth them) I shall receiue the same equitie from him : that it may appeare what hee answereth, and what hee omits. And for the better vnmasking of that, which he hath excepted against in my booke ; I will endeavour first to deduce my owne reasons, and then his answeres thereunto, into true forme of Sillogisme. That it may be euident to the iudicious, that if all, wherewith I am charged, were granted; yet is the summe and substance of my Booke, vnouched, or vnanswered. And may not I pray you, his seduced fellowes, glory to haue gotten so stout

To the Reader.

a Champion, that can with such dexteritie dispatch three bookes at once. And is not this sufficient to discredite all *T. V.* Booke? No doubt it will stay the languishing desire of many Papists; that there is now some hope, the grounds of their Religion, shall be particularly defended; and *Tho. Vdals* Booke wholly confuted: though Doctor *Norris* had it fixe monethes, before it was printed, and said nothing: and that it hath beene now two yeeres, since it was published, and onely five poore places of no consequence at all, for the substance, pretended to be falsified. But I had well hoped, that Master *B. C.* professing himselfe a student in Diuinitie: And an accepter of Master *Bels* Challenge, (with so many and seuerall coniurations; wherewith *he vrgeth, presseth, and prouoketh him to disputation*;) hauing seene in the Preface of my Booke, with what earnestnesse I had requested; and by so many seuerall reasons vrged, to haue had my Booke answered: I had well hoped, I say, That Master *B. C.* would, euen for the merit of winning soules, And for the greater glory of that Catholique trueth, whereof he so much boasteth; haue made a full, and persite answer to the same: And not haue wronged the learning and reputation, we might haue conceiued him to haue had; with such triuiall exceptions. But no doubt this is sufficient to perswade some of his credulous crew, that the booke is answered. And yet, if I should charge him with the like exceptions, as Master *Bell* doth; and tell him, *It stands not with the credite of the Catholique cause or Romish Diuines, to answer by patches and peeces*: I must looke to receiue the same
answer,

Sect. 18. of
B.C. Preface.

To the Reader.

answer, he hath made to him, in this his Preface to
vs all, *That he hopes the good Reader will consider, that
as he was not bound to meddle with the Pamphlet at all:
So was it at his choice to leaue what he listed, and take
what hee pleased; especially making open profession of
that course*: An answer no doubt worthy of such
a refuter, since children, where they cannot read,
skip ouer. And therefore good Reader, thou maist
see by this little, what thou must expect hereafter:
That when hee hath shewed *the flaws, and mala-
dies of my Treatise*, (as hee supposeth) and disgor-
ged himselfe, of some carping exceptions, against
some mistaken questions (if any such happen to
occur) The substance of the Booke will stand
sound and firme, against all the cauelling Cham-
pions of the Romish Synagogue. And so wi-
shing them all increase of knowledge
to Gods glory, I bid them
Farewell in
Christ.

Tho. Vdall.



A brieſe Replie of *Tho-*
mas Udall Gentle. to a ſhort
Memorandum, or ſhew of anſwere,
againſt his Booke, Intituled, A brieſe view
of the VVeake Grounds of Popery, By B. C.
ſtudent in Diuinitie, according to
the order propoſed in the
Preface.

B. C. Seſſ. 1.

Being thus diſpatched of
Maſter Rogers: it remaineth
to ſpeake a word or two of
another Booke, which was
not long ſince ſent me, and
is Intituled, *A brieſe viewe*
of the weake grounds of Popery, compiled to-
gether by one *Maſter Udall*, a lay Gen-
tleman of diuers Engliſh Controuertists,
as himſelfe ſeemeth to inſinuate, and in
all

Mat. 8. 16.

all probabilitie cannot otherwise bee thought, and so no maruaile, if the waters bee not sound, when they were drawen from corrupt fountaines, and who can euer looke for a well shapen garment, made after a crooked measure. *Grapes are not gathered of thornes, nor figges of thistles*, as our Sauour saith : yet doth it so much please *Master Vdall*, that hee doth seeme to take great heart of grace, for that hee was not answered with that expedition he expected. The more haste hee maketh, the more he vrgeth his owne disgrace, if malice haue set him a worke : but if it be true zeale of truth, and sauing his soule as he pretendeth, I despaire not of his conuersion : wherefore either for the spirituall profit of himselfe, or the commoditie of other, or common good of both, I will now present him with a short sample of such soule flaws as bee in his booke, minding afterward with more full hand to prosecute that subiect.

T. V.

IT seemes, at the first entrance of *Master B. C. Memorandū*, That he would willingly extenuate the matter of my Booke,
by

by teaching me A lay Gentleman : insinuating to his Popish dependants, That they should not so much weigh, what is spoken, as who speaks: though all men of iudgement, weigh rather the speech, then the speaker. And so (I hope) will not inquire so much what I am, as what I say. The generall scope and drift of my whole booke may bee thus deduced.

That Religion which hath weake, and uncertaine grounds, cannot bee the true Religion:

But Popish Religion hath weake and uncertaine grounds:

Ergo, Popish Religion cannot bee the true Religion.

The Maior is euident, and the Minor is proued throughout my whole booke, in the Refutation of euery particular grounde of Popery. Against my Booke Master B. C. reasoneth thus.

That which is drawn from English Controuertists, cannot be sound:

But Master Vdalles Booke is drawn from English Controuertists:

Ergo, Master Vdalles Booke cannot be sound.

How Master. B. C. hath quitted himselfe
for

for the prooſe either of his Maior, or Minor,
 I leaue to the cenſure of the learned. But
 I pray you let me aſke you this queſtion:
 May not truth bee drawn from Engliſh
 Controuertiffs? What will then become
 of Hardings woorkes, the Rhemes Teſta-
 ment, Cardinall Allens, Parſons, Ray-
 nolds, Briſtowes, and your owne, with
 many others: Surely if the feathers, you
 haue borrowed from Harding, Stapleton,
 and others, were pluckt from you; your
 whole booke would be as naked, as Eſopes
 Crow. If I haue takē great heart of grace,
 for that I was not answered with that ex-
 pedition I expected: I may doe ſo ſtill,
 for any anſwere I haue yet made you:
 neither doe I ſee any cauſe now to diſcou-
 rage me, ſince that after almoſt two yēres
 (meeting with one ſo ſharpe ſighted, as your
 ſelfe) I find nothing answered to any pur-
 poſe. For I truely proteſt, I ſee not, (nei-
 ther I thinke doe you) What ſpiritual
 profite to my ſelfe, or what comoditie
 to other; or what common good to
 both; the ſhort ſample of ſuch foule
 flawes, as you preſent me with, ſhould
 procure either to other, or to me. But you
 mind hereafter (you ſay) to proſecute that
 ſubiect.

subiect, with a more full hand : you had
 neede ; for this is very barren , and emptie.
 And if your promises hereafter, proue no
 better, then these supposed flawes, now pre-
 sented ; you may well change your opini-
 on : And say, you dispaire altogether of
 my conuersion.

B. C. Sect. 2.

IN his Preface to his deereſt Couſins,
 (whom with poyſon lurking vnder ſu-
 gred words he labourerh to inuename)
 hee accuſerh vs of open blaſphemie a-
 gainſt the ſacred Scriptures : which I
 thinke will rather proue a groſſe vntruth
 on his part, and where is this blaſphemie
 contained? in a booke as he telleth vs of
 Cardinall *Cusanus*, which is intituled,
De autoritate, &c, Of the authoritie of the
Church, and Councels, aboue and againſt the
Scriptures. But I beſeech him, did he euer
 ſee this booke, which ſo confidently hee
 alleagerh? if he hath, then ſhould he haue
 done well to haue noted where, that the
 Reader alſo might haue found it, ſeeing it
 is not amongſt the three Tomes of his
 workes, ſet out at *Baſill*, neither mentio-
 ned by *Tribemius*, who hath diligently
 gathe-

In the yeere
 1585.

In the yeere
1565.

Detection:
lib. 5. pag. 410.

gathered together, the workes of learned writers : nor yet by *Possennius* who hath lately entreated of the same matter. If he hath not : what indiscretion is it, in so weightie a point, to relie vpon the credit of others. Verily, wold such as read Protestants bookes, but vouchsafe sometime to examine the quotations, it were not possible that they could bee so pittifully deceiued, as they daily be : *Cusanus* is abused, he neuer wrot any such booke. This vntruth it may bee borrowed from Master *Iewell*, who doth not onely cite that booke, but also (as though hee had knowen it very well) quote very many places out of the same, as hee is charged by Doctor *Harding* : which argueth that out of true bookes hee could haue proued any thing for himselfe, that out of one, which was neuer written, found so many testimonies to serue his turne. I would not wish Master *Vdall*, to imploy his time so badly, as with the touch of his credite, and perill of his owne soule, to retale the vntruths of such grosse Merchants.

T. V.

That, which you call Poyson, is rather an Antidote against the infection of such poysoned spirits, as yours : But to the matter, it is true, that in the Preface of my booke I have charged the Papists insly with blasphemie. The force of my reason there may be thus deduced.

Those, which have published blasphemies in print against the sacred Scriptures, have uttered open blasphemie :

But the Papists have published blasphemies in print against the sacred Scriptures :

Ergo, the Papists have uttered open blasphemie.

The Major is evident, and the Minor is prooued by Cardinall Cusanus, Syluester Prierias, Boniface, the Arch-bishop of Mentz, Hosius, Eckius, and others. Against which Master B. C. reasoneth thus.

If Cardinall Cusanus neuer writ any such booke, then there is no such blasphemie :

But Cardinall Cusanus neuer writ any such booke :

Ergo, there is no such blasphemie.

I denie the consequence of the proposition,

on, though Master B. C. would insinuate, by the question, and answer, That there had bene no other prooffe; to iustifie my accusation, but that of the Cardinals, saying: But where is this blasphemie contained? In a Booke (as he telleth vs) of Cardinall Cusanus; which is intituled, *De Autoritate, &c.* Of the Authoritie, &c. What? In that booke onely? And not also in diuers other places, and authoꝝ? Why are all those omitted? Why is this one singled out of the heard? Surely, because this seemed likely to admit some cauill; they were out of daunger. But is it a tust difference; whether the blasphemie be in the Title of the Booke, or in the booke it selfe? For albeit, it were not in the title of the booke (as both Bishop Iewell, and Doctor Downam affirme it is) yet it is in the booke of his Epistles; as I haue shewed in the Preface: And to conuince evidently this blasphemie of the Cardinals I will shew once againe. The Blasphemie maintained is, that they were to receiue the Communion in both kindes, according to the Scriptures: against which the Cardinall, opposeth himselfe, in diuers places of his Epistles, and for the iustifying of his assertion, he vrgeth these

these words, as I haue set them downe in
the Preface. It is no maruaile (saith he)
though the praetise of the Church; ex- Nicola. Cu-
pound the Scriptures, at one time one sa. ad Bo-
way, and at another time another way; hem. Epist. 7
For the vnderstanding or sense of the
Scriptures runneth with the praetise,
and that sense agreeing with the praetise
is the quickning spirit; And a litle after he
concludes, And therefore the Scriptures
follow the Church, but contrariwise the
Church followeth not the Scriptures.
Now that, which precedes in authoritie, is
aboue that which followes: and so the
Church, by their diuinity, is auouched to bee
aboue the Scriptures. And if the Church
follow not the Scriptures, it is euident (if
God, and his word be both one) That he,
that is not with the Scripture is against it.
And so the matter of the Epistle is all one
with that title of the authoritie of the
Church and Councel, aboue and against
the Scriptures, though the Epistle it selfe
be not so intituled.

And that you may know this opinion of
blasphemie, is not peculiar to the Cardi-
nall, or to one Papist onely: Eckius in his
Enchiridion of the authoritie of the
B Church;

Church, Answ. the third, hath set down, that this position: The Scripture is greater then the authoritie of the Church is to bee reputed amongst hereticall assertions, and that the contrary proposition is Catholique. And this blasphemie of theirs is so generall, that you shall find this sentence often inserted in the Common Law. The Church is above the Scriptures.

Ad Bohem.
Epist. 2.

The other place of the Cardinals there noted, is this: This is the iudgement, (saith he) of all them that thinke rightly; that they found the authoritie, and vnderstanding of the Scriptures in the allowance of the Church; and not contrariwise lay the foundation of the Church in the authoritie of the Scriptures. Now if this bee sound diuinitie; then may your proud Clergie, assume vnto themselves to bee Lords of the Scriptures. For how directly so euer the Scriptures be against them (as in this instance of the communion to be had in both kinds, it is most directly) they may giue it what sense they list: yea expound it to day, after one fashion; and to morrow after another, as shall please the Pope, and his Clergie: which can no way agree with the spirit of God; who is alwayes one and the

the same. And if this convince not the Cardinals blasphemie: See the 3. Epistle of the same booke pag. 838. where hee saith, When the Church chaungeth her iudgement, God also chaungeth his.

But admit I had failed in this prooffe: yet had the other testimonies bene sufficient, to approue the truth of my accusation: if these and such like may iustly be tearmed blasphemies. (a) That indulgences are warranted vnto vs, not by the authoritie of the Scriptures, but by the authoritie of the Church, and Pope of Rome; which is greater. (b) That they rather desire the ancient institution of Christian Religion from the Pope, then from the holy Scripture. (c) That the Scripture is not authenticall, but by the authoritie of the Church: (d) That the Pope may change the holy Gospell, &c. (e) That the Scripture, without the authority of the church, is of no better worth then Esopes Fables. And because I will bee as charitable to Master B. C. and as full of good wishes though I haue no hope of his conuersion) as he is to me: I could wish, that he would not employ his time so badly, as to colour or iustifie such open, and palpable blasphemie.

a Scluest. Prier. cont. Lutheri conclusiones de potest. Pap.

b Dist. 40. C. Si Papa.

c Eckius de Eccles.

d Henric. Mass. g. St. Sac. Pat. latii Romae ad legat. Bohem. sub Feli. ce pap. 1447. e Vid. Kemp. nit. exam. part. 1. pag. 47.

And surely, would such as read both Popish, and Protestants bookes, Trie the spirits, whether they be of God or no; would not the Popish Priests prohibite the reading of our bookes: would the Papists therein hold any indifferencie; it were not possible, that they could be so seduced with Popery.

B. C. Sect. 3.

IN his fourth page, thus he writeth. Yea Arias Montanus a chiefe Papist, in his Hebrew Bible, writeth in the forefront and principall leafe of the booke. There are addedd (saith he) in this edition, the bookes written in Greeke, which the Catholike Church following the Canon of the Hebrews reckneth amongst the Apocrypha. *The true sense of Arias Montanus words is corrupted, either by Master Vdall, or some other, from whom he had them, by foyling in diuers of their owne. That learned man in the edition of the Hebrew Bible, with the Latin interlineall interpretation, in the Title page, saith. There are adioyned to this edition, the bookes written in Greeke, which are called Apocrypha. Hee saith not, they bee Apocrypha: but that they are so called*

Antuerpie ex
officina Chri-
stoph. Plant.
1584.

called by some, that is the Iewes, who exclude them from their Hebrew Canon, which he had there set forth. That other addition, viz. which the Catholike Church following the Canon of the Hebrewes reckoneth amongst the (Apocrypha) upon which the force of his charge dependeth, are not in Arias Montanus: where Master Vdall had them, himsefse best knoweth.

T. V.

IT is true, that in the fourth page I haue shewed, how the Papists dissent from the Fathers both auncient and moderne. The reason there may thus be deduced.

That Church, which dissents from the Fathers, both antient, and moderne; touching the Canonickall, and Apocryphall Scriptures, cannot truely boast of their agreement with them in all points:

But the Popish Church dissents from the Fathers, both ancient, and moderne, touching the Canonickall, and Apocryphall Scriptures:

Ergo, the Popish Church cannot truely boast of their agreement with them in all points.

The Maior is plaine in it selfe; and the

(a) Hier. in prol. galca. & epist. ad Pauli. et in præfa. lib. Reg. et in præfa. prolo. Salom. (b) Rufin in his expo. upon the Creede. (c) Cyril. of Hieru. in the 4. of his Catachis. (d) Athan. in Synop. Salu. Script. (e) Nazianz. in carminib. (f) Epipha. de mensu. et pond. (g) Cypri. upon the Creede. (h) Damas. 49. (i) Hugo. de Sanct. vict. de Sac. in prolog. lib. 1. cap. 7. (k) Radul. in Levit. lib. 14. cap. 1. (l) Lyr. in pro. in lib. Apoc. (m) Hugo (er. in pr. Iosua. (n) Arias in his Hebrew Bible.

Minos is proued by these testimonies, (a) S. Hierom (b) Rufinus, (c) Cyrill of Hierusalem, (d) Athanasius, (e) Nazianzen, (f) Epiphanius, (g) Cyprian, (h) Damascenus, (i) Hugo de Sanct. victor, (k) Radulphus (l) Lyra, (m) Hugo Cardinalis. And (n) Arias Montanus, Against which Master B. C. reasoneth thus:

If Arius Montanus be corrupted by M. Vdall, or some other, from whom hee had them, by foyling in words of their owne, upon which the force of the charge dependeth, then is Master Vdall, or some other, from whence he had them, proued to be corrupters; and those Scriptures, which wee defend to be Canonickall, are not conuinc'd to be Apocryphall.

But the Antecedent is true.

Ergo, the Consequent.

I denie the consequence of the proposition, because if this place had bene misalleged; yet had that, which I intended, bene sufficiently

ently convinced by the testimonies of the o-
 ther fathers and writers, which I alleaged.
 And is not this a substantiall argument, for
 such a disputant as Master B. C. would bee
 presumed to bee, by his many, and severall
 Coniurings, Adiurings, and exorcismes
 of M. Bell to disputation? But, if heerein
 the vntruth, and corruption be iustly retur-
 ned vpon himseffe; with what countenance
 will hee looke vpon his followers, when it
 may happily come to their knowledge,
 That he, that is the Counter challenger,
 common tayer of others, shall be found gUIL-
 tie of that crime, which he objects to others.
 Would God that lay Papists would make
 tryall of their teachers sinceritie, whereof
 they brag so much, by accusing others. But
 to cleare my selfe from this corruption; let
 the Reader see the same Hebrew Bible
 which is noted by Master B. C. 334. and
 he shall find the words as I haue alleaged
 them, truely deliuered; which for his better
 satisfaction, I will set downe in Latin, leaue
 hee except against the translation. The
 words be these, *Accesserunt, & huic editioni,*
libri Græcè Scripti, quos Ecclesia orthodoxa,
Hebraicum Canonem secuta, inter Apocry-
phos recenset. There are added (saith hee)

Prefat. Sect.
 18. of his
 booke.

16 B. C. Cauils against the weakenesse
to this edition the bookes written in
Greeke, which the Catholike Church,
following the Canon of the Hebrewes,
receiueth amongst the Apocrypha.
Thus you see I haue proued that, whereon
you confesse the force of my charge depen-
deth; and therefore, by your owne confessi-
on those Scriptures, which the Protestants
relect, are approued to be Apocrypha. But
for that I am a lay Gentleman, and Master
B. C. A student in Diuinitie, I may not b-
surpe that speech of his, and tell him; That
if he looked into the originals, hee could
not retails the vntrueth of such grosse
Merchants.

B. C. Sect. 4.

Can. 59. **I**N the first page, he writeth thus. The Coun-
cell of Laodicea, assured by a generall
Councell of Trullo, did set downe the
same Canon of the Scriptures, which
both the old Church had, & our Church
holdeth: and commaundeth. *Ne a-*
liqui, &c. That none besides bee read,
and receiued into authoritie. *How many*
things of note, are comprised in these fewe lines
against Master Vall. First he seemeth great-
ly to reuerence these two Councels, which yet

is but a copy of his countenance, to delude the ignorant Reader, for I doe not thinke that hee will stand either to the one or other, though content he is, to presse v: with their authoritie. For example, the Councell of Laodicea, commandeth Crisme to bee received after Baptisme: Can. 48. and that the fast of lent be observed: neither of which, I am sure, pleaseth Master Vdall. Likewise the Councell of Constantinople holden in Trullo alloweth of images, and their veneration, when it calleth them, images venerables, venerable images, which I make no doubt, nothing pleaseth his taste. The same Can. 82. Councell forbiddeth Bishops, Priests, Deacons, Can. 6. and Subdeacons, to mury wines after taking Can. 58. of Orders: and commandeth Bishops not to dwell with their wines, which they married before they entred into the higher Orders of the Clergy: which seueritie of theirs must viterly dislike him, as being in his opinion, contrary to the word of God.

T. V.

It is true that in the fift page, I haue alleged the Councell of Laodicea allowed by a generall Councell of Constantinople in Trullo, for the prooofe of that Canon of the Scriptures, which is in question betweene

betweene the Papists and vs; The force of my reason there, may be thus deduced.

The Canon of the Scriptures, which is set downe by a particular Councell, allowed by a generall Councell, is to be held as good and sufficient:

But the Canon of the Scriptures approved by the Church of England, is set downe by a particular Councell, allowed by a generall Councell:

Ergo, the Canon of the Scriptures approved by the Church of England, is to be held as good and sufficient.

The Maior is proved by all those Papists, that preferre the Councell before the Pope; for till late dayes there was no controuersie hereof.

The Minor is proved by the words of the Councell set downe by me, as M. B. C. relates them: Wherin many things of note (as he saith) are comprised against mee, which notes of his I will handle particularly.

The force of his reason in this Section, lies thus.

If the Councell of Laodicea, and the generall Councell of Constantinople in Trullo doe hold diuers things as Chrysme,
and

and that Priests should not marry after ordination, &c. which Master Vdal dislikes: then is it but a coppie of Master Vdals countenance to delude the ignorant, to seeme to reuerence those Councils by pressing vs with their authoritie.

But the antecedent is true.

Ergo, the consequent.

If I would trifle as Master B. C. doth, I could tell him, that it followeth in the same 6. Canon, that if those, which will be of the Clergie, will marry before ordination they may. And in the 13. Canon, that they may not bee separated from their wives, nor depriued of the vse of them: and that those, which vnder pretext of pietie, expell their wives, are to be excommunicated: all which I am sure pleaseeth not Master B. C. chaste eares. But could any man, that professeth himselfe a student in Diuinitie, reason thus impertinently; if hee were not perswaded, that any thing would passe for currant amongst the seduced Papists: and can any man be ignorant, that hath read my booke; that the whole scope, and drift thereof, tends to shew the weaknesse of the Grounds of Poperie: of which, that of Councils, is helde a chiefe one with

with them. For howsoever the controuersie amongst themselves ; Whether the Pope be about the Councell, or the Councell about the Pope : Or whether Councils should be confirmed by the Pope, or not confirmed ; be not yet determined : yet we professe to reuerence Councils no farther, then their doctrine is consonant, and agreeable to the Scriptures : according to the opinion of that famous clarke Saint Austin ; who writing against Maximinus long before this new Popery was hatched, saith thus: But neither ought I to produce the Councell of Nice, nor you the Councell of Ariminum for a prejudice ; for neither am I tyed to the authoritie of this, nor you to the authoritie of that ; but let matter with matter, cause with cause, reason with reason ; contend by the authoritie of the Scriptures, not proper to any, but indifferent witnesses to both partes. You see heare, and may in diuers other places of my booke, what opinion S. Austin had of Councils, that would not haue his aduersary tied, to the authoritie of the great Councell of Nice ; comparable to which no Councell was euer yet, since the Apostles. But if I had failed in this prooffe, yet was
the

Cont. Max.
lib.3.ca. 14.

the matter there intended sufficiently proved by other testimonies; which you acknowledge to bee your owne grounds. Neither was it brgd to delude the ignorant, as you either ignorantly or maliciously affirme but rather to shew, how you varie both from Fathers and Councils, when they make against you.

Greg. Tom.
3. pag. 291.

B. C. Sect. 5.

SEcondly this Councell of *Constantinople in Trullo* is of no authoritie, as in which the Pope neither by himselfe, nor by his Legates, was present, and Pope *Sergius*, who then liued, did disanull that erraticall Synode, as venerable *Bede* writeth: with what conscience then can Master *Vdall* call that a generall Councell, and vrge the authoritie therof as authenticall: when as not onely we, but also the Protestants vtterly reiect it, albeit in this point, we for our parts see no cause to refuse it. Thirdly true it is not, that the Councell of *Laodicea* setteth downe the same Canon of the Scriptures, which the Church of England alloweth: for the *Apocalypse* or Reuelation of Saint *Iohn* is omitted. Fourthly, this Councell forbideth

Lib. de sex
et atibus
In Iustiniano.

deth the reading of others, not there expressed : yet the Church of *England* readeth the histories of *Indith*, and *Tobie* in their publike assemblies : which Master *Udall* I suppose, will hardly shew, how it agreeth with the decree of that Councel. Fifthly he hath corrupted the Councell by adding somewhat of his owne : for these words : *and receiued into authoritie* bee not there found. Would any euer haue thought, that so many things, could haue bene noted against him, in so small a sentence : If Master *Udall* hath viewed the original, hardly can he bee excused from malice : if hee hath not, let him be threw their fingers, vpon whose credite, hee committed them to writing.

T. V.

In this last Section, Master B. C. hath shewed great store of small knowledge, by telling how many things of note, Are comprised in these few lines against me : For if these notes, conuince him of much weakenesse to handle controversies ; then may his Popish dependants wish : that he had answered with silence, as Doctor *Norris* did before him : least his too much haste further his
owne

owne disgrace: If I may returne his owne words. But let vs examine the particulars.

In the first note, the reason lies thus.

All Councils, that are of authoritie, must haue the Pope, or his Legates present:

But this Council had neither the Pope nor his Legates present:

Ergo, this Council is of no authoritie.

I denie the Maior, for I hope Master B. C. being so great a disputant, will not still begge the question. And we may well hold this position, A noueltie of Poperie: vnlesse Master B. C. can shew vs (which neuer any yet did) some testimonies of the ancient Fathers, that are not counterfeited; that euer wrote or taught this doctrine. Besides master B. C. cannot be ignorant:

* That the ancient and first Councils, were neither called by the Pope: nor bee, either by himselfe, or his Legates, President therein. And in the second generall Coun-

* Sciendū
est quod in
vniuersali-
bus octo
concilijs,

vbi imperatores interfuerunt, & non Papa, semper inuenio imperatores & iudices suos, cum senatu, primatum habuisse, & officium præsidentiae per interlocutiones, & ex consensu Synodi, conclusiones & iudicium fecisse, & non inuenitur instantia in octo concilijs, preterquam in tertia actione concilij Chalcedonensis. Cusan. lib. 3. cap. 16. de concord. Cathol. Cap. 19.

De contr.
li. 2. ca. 14.

cell holden at Constantinople, Bellarmine confesseth, that the Pope was neither there in person, nor by his Legates; and also hee saith, that Petrus de Aliaco, and Cusanus, both Cardinals, Gerson, Almain, Antoninus, Tostatus, and many others held, That the Councell is aboue the Pope. And the same hath also beene decreed in the thre generall Councils of Pisa, Constance, and Basill; and as yet the contrary was neuer decreed: as Doctor Whittaker sheweth in the first question of his Tract of Councils, and as Bellarmine confesseth. the question remaineth amongst the Catholiques to this day. With what Schollership or conscience then can Master B. C. conclude the Councell to be of no authoritie, because neither the Pope, nor his Legates were present. And if Master B. C. be so well read in controuersies, as it should seeme: then can he not chuse but speake against his owne knowledge: for he cannot be ignorant, that many Popes haue cited these Canons, since it appeares euen by our aduersaries; that these Canons were in times past held for the Canons of the first Synode: And Gratian often cites the in his decrees, & alwayes calls them Canons of the first Synode. And

in Gratian dist. 16. cap. 6. Adrian the Pope saith, *Sextam Synodum sanctam cum omnibus suis Canonibus recipio, I receive the sixth holy Synode with all the Canons thereof.* And though Canus say, That this Councell made no Canons, yet the same is openly refuted in Gratian. And Innocent in his Tract of the age, and quality of those to be ordered, citeth one of these Canons, & calls it a Canon of the 6. Synode. And the same also Gratian citeth dist. 32. cap. Si quis. And Pope Adrian the first in the Epistle to Tarasius, which is extant in the second action of the seventh Synode openly confirms it. And though Bellarmine answer, that Adrian onely reciteth the sentence of Tarasius, and refers it not, because it was profitable to the question then handled; yet both Pope Adrian use these words, *In sextę Sinodi Diuine, & legaliter predicatis Canonibus.* In the Canons of the sixth Synode, holily and lawfully published. And the Popes Legates demanded of the sacred Synode, whether they received the letters of the most holy Pope or no? The sacred Synode answered, we follow, receive & approve them. And what other thing is this but to confirme the Ca-

nons of the first Synode : Neither is it any strange matter for one Pope and a Councell to condemne the decrees of another Pope and Councell ; As I haue shewed in my booke, pag. 58. 59. Of Pope Stephan and Pope Iohn.

And thus much for the first note.

The reason of his second note lies thus.

If Venerable Bede saith, that the Pope did dissanull that erraticall Synode : then cannot I passe Vdall with conscience call it a generall Councell, and vrge the authority thereof as authenticall:

But the antecedent is true:

Ergo, the consequent.

I denie the consequence, and demaund of I passe B. C. why I may not with as good a conscience as Bellarmine, and diuers Popes and Papists before alleaged, call it a generall Councell : for Bellarmine reckoneth this Councell amongst those generall Councils, which are partly approued, partly reprobud.

And Caranza that gathered the summe of the Councils, sheweth immediately before the Canons, that nine Canons, of the same Synode were reiected as ballards, and that these 102. Canons were not as yet forsaken

taken and cast off. And though many hold that this Council made no Canons; yet a Council made them with credit of a generall Council. And the next generall Council did confirme them. Conc. Nic. 2. cap. 1. And Caranza sheweth that the Canons were made in supplie of the other two Councils that wanted, and therefore it was not numbred as the first; but called Quini Sexta; because it supplied that which was wanting to the first and first. And yet hee calls it a generall Council. Now could any man of M. B. C. learning upon Bedes authoritie, urge such consequents against all these proofes before alleaged.

And for my urging it is Authent'call, I have shewed before how farre we receive the authority of generall Councils; and the reason why I urged it. But I pray you master B.C. is this a Maxime in your Dismitte: That whatsoever any ancient Father hath said, is to be beleevued? Surely, Saint Austin was of another mind. For he challengeth to himselfe a libertie to iudge, In quorumlibet hominum scriptis; *In the writings of all men whatsoever*, And addeth this reason, because I doe consent without any stay to the Canonick Scrip-

Prefat. Synod. Trul. ad Iustini.

De natur. & gra. contr. pelag. ca. 61. Ibidem.

Cont. Faust rures onely, **The rest must be read as hee**
 lib. 11. ca. 5. **teacheth, Non cum credendi necessitate,**
sed cum iudicandi libertate, Not with a ne-
cessitie to beleue them, but with a libertie to
 Epist. 48. *iudge them.* And must bee distinguished
 de Peccat. from the authoritie of the Canon, **For**
 Merit. & Re- **that the authoritie of the sacred Scrip-**
 miss. l. 1. c. 22 **tures can neither deceiue nor be decei-**
 Cont. Cref- **ued. And by those bookes we may freely**
 con. lib. 2. **iudge of other writings, both of Christi-**
 cap. 3. **ans and Infidels. And thus much for the**
second note.

The reason of the third note lies thus.

If the Revelation of Saint Iohn be o-
mitted by the Councell of Laodicea, then
doth not the Councell set downe the same
Canon of the Scriptures, which the Church
of England alloweth :

But the antecedent is true :

Ergo, the consequent.

Master B. C. would saue finde a knot in
a rush, so much doth it please his cavelling, &
carving spirit. For if he had obserued in the
third page of my Booke, that the answer
which I there set downe, in the name of
the Protestant toucheth onely the bookes,
which are in question betweene vs, hee
might haue found, that the prooofe I there
brought

brought, was touching the Hebrew Canon of the old Testament. Whereof I might truly say, that this Councell setteth downe the same Canon of the Scriptures, which both the old Church had, and our Church doth hold: for reproofe whereof, the omitting of the Revelation by the Councell of Laodicea (which was not in question) was impertinently alleaged by you. And thus much for the third note.

The reason of his fourth note lies thus.

If the Councell forbid the reading of other bookes not there expressed: then Master Vall can hardly shew, how the Church of England, reading the history of Iudith and Tobie in their publique assemblies, agreeth with the decree of that Councell:

But the antecedent is true:

Ergo, the consequent.

Is not this substantiall stuffe, and worthy of Master B. C. learning? What if I could not shew this? What inconvenience were it to the Church of England; or what advantageth it my adversary? Doth any of us acknowledge, that the Church of England, is bound to follow the decrees of councils in all things? Blush then for shame to reason thus idely; yet wee say with St. He-

See the 4. rom. That the Church readeth those
page of my bookes, but receiueth them not amongst
booke.

*Hierom. pre-
fa. in lib. So-
lom. Rufin. in
expos. Symb.
apud Cyprian*

the Canonically Scriptures : And that they
are read for instruction of manners , but
not alleaged for confirmation of do-
ctrine. But it seemes Master B. C. was
much pressed by some of his followers to an-
swere my booke : And therfore to giue them
some satisfaction , he would say somewhat,
though it were to little purpose.

And thus much for the fourth note.

The reason of his fifth note lieth thus.

If these words (And receiued into au-
thoritie) be not to be found in that Council:
then M. Vdall hath corrupted the Council
by adding some thing of his owne :

But the Antecedent is true :

Ergo, the consequent.

To this I answere, that those words are
found in the Council; and therefore Master
Vdall is slanderously charged by Master
B. C. The words are these , *Que autem
oporteat legi, & in autoritate recipi, hec
sunt.* Those Bookes which must be read
and receiued into authoritie, are these.
From which thus I dispute, those bookes,
which are to bee receiued into authoritie,
are those set downe by the Council :

But

But the bookes we call Apocrypha, are not there let downe by the Councell:

Ergo, those bookes, which we call Apocrypha, are not to be receiued into authoritie.

Now, that I may pay M. B. C. in his owne coine, how many of these his wortbie notes, may be returned him; for hauing neither truth, nor Schollership; as the vsing that silly shift of wrangling Sophisters; to take that for graunted, which hee should haue proued: The weakenesse of his consequence: the charging me to vse the testimonie of the Councell, for the Canon of the New Testament, which he knew I applied to the old Testament: the bring of impertinent reasons without end, or purpose: and the charging me with corrupting the Councell, when the same wordes are there found: would any man haue thought, that he, that takes vpon him to be a Censurer of others, should haue bene iustly conuicted, of so many grosse ouersights befoze alleaged?

B. C. Sect. 6.

IN the same fift page, he maketh vs. to allow the fourth booke of *Esdras* most vatrueely, and that contrary to his owne

B. C. Cauils against the weakenesse
knowledge, when as in the second
page he confesseth, that we account both
the third and fourth of *Esdras* for Apo-
crypha.

T. V.

In the same page, (from whence you
take this exception) my wordes are
these, I omitte many seuerall con-
tradictions, in all or moste of the
bookes, which wereiect, and they allow,
wherby they may be conuincd, not to
be written by the spirit of God, which is
alwayes one, and the same. See the 4. of
Esdras 10. 20. and 2. *Maccab.* 2. 4. and
1. *Mac.* 1. 6. and 8. touching *Antiochus*.
My reason here may be thus deduced.

Those bookes, which imply contradi-
ction in themselves, cannot come from the
spirit of God, who is alwayes one and the
same:

But all, or most of the bookes, which we
relect, and they allow, implie contradiction
in themselves:

Ergo, all or most of the bookes, which
we relect, and they allow, cannot come
from the spirit of God, who is alwayes one
and the same.

The Major is euident, and the Minor is,
in

in part thus proved: and may more largely hereafter, if occasion be offered, Antiochus is said, in the first booke of Maccabees ca. 6. to die in Babylon for griefe of the good successe of the Jewes: and in the 2. booke cap. 1. Antiochus was, with the rest of the Souldiers, slaine in the Temple of Nanea; and his head cut off, and throwne forth. And in the ninth chapter, That hee died a miserable death in a strange Country amongst the mountaines, against which Master B. C. reasoneth thus.

He that makes vs to allow and disallow one and the same booke, speaks truly contrary to his knowledge:

But T. V. in his fift page, makes vs allow the fourth booke of Esdras, which in the second page, hee confisseth, wee disallow:

Ergo, T. V. speaks truly, contrarie to his owne knowledge.

You here charge me with the right nature of a lie, though you pretend, you would not haue the quarrell of God prosecuted like the quarrells of the world: but you haue imbred your tongue to such immodest tearmes; that you cannot much tate me, if I haue beene more sharpe, then I purposed.

But

But I denie your *Opinoz*, and if you can, withall your *Schollershippe* (out of my wordes, which I haue set downe of purpose) conuince me either of vntruth, or contradiction: I will acknowledge you to haue more learning, then you haue yet shewed in your booke. All, that I might haue bene charged with, was the misquoting of the Chapters, and the bidding you see the fourth of *Esdras*: which being receiued by both, cannot fit your canelling spirit to imply any contradiction or vntruth in my wordes: but you are fitter to canell, then to answer the reason there brought: and yet this place must make vp the number; but I pittie your necessitie.

B. C. Sect. 7.

*Lib. 1. de Con-
cil. cap. 6. and
not lib. 10.
cap. 60. as
M. Vdall
quoteth it.*

PAge, 51. To eneuat the force of generall councels thus he writeth. *Bellar. re-
iecteth wholly seauen generall Councels.* That learned Prelate is iniuriously intreated, for who would not thinke, that *Master Vdall* spake of lawfull and true generall Councells, as though such were reiected by *Bellarmino*, which is nothing so: for he speaketh of certaine detestable conuenticles, assembled by the *Arrians* and other like perfidious heretikes, which they called

called generall, *Primum generale, &c.* The first Generall Councell (saith Bellarmine) in the opinion of the Arrians, which is reiected, is the Councell of Antioch, &c. If these bee detested by Protestants also for vnlawfull and wicked, why is Cardinall Bellarmine singled out as though hee alone refused them? or the matter so cunningly deliuered, as though they were reuerenced by Master Udall and Protestants for lawfull generall Councils? This is not to deale sincerely, and to seeke truth with a pure and vpright heart, vnlesse he bee so carelesse, as to receiue all vpon the report of others, which yet cannot wholly bee excused.

T. V.

In the 51. page, my reason lies thus.

If Papists reiect generall Councils, we may reiect them:

But Papists reiect generall Councils:

Ergo, we may reiect them.

The Minor is proued in the 50. 51. page, &c. by Andradius, Bellarmine, Pighius, and Pope Leo. Against which Master B. C. reasoneth thus.

If those Councils reiected by Bellarmine

mine, were the unlawfull conuenticles of the Arians, and no other : and such as the Protestants hold for unlawfull and wicked Councils ; Then is that learned Prelate intempestuously delt with by Master Vdall, to enervate the force of generall Councils : which is not to seeke the trueth with an vpright heart :

But the Antecedent is true :

Ergo, the Consequent.

I denie the Minor, for Bellarmine in the same Section reiectes the Council of Constantinople and Chalcedon, as (no doubt) be doth diuers other Councils, that haue resisted the Bishop of Rome. But doe not I charge Bellarmine truly with the refection of seuen generall Councils? But you will say these were no lawfull Councils : Why so? you must now runne to your old shift, and say, because they were not confirmed by the Pope. And yet Liberius the Pope subscribing to the heresie of the Arians (as S. Hierom saith) no doubt confirmed some of them. But you will say, Thcie were wicked, and detestable Conuenticles : so say the Protestants. But what makes them detestable? not the want of confirmation (for then this doctrine was not exempt of) but

Damasus in
pontificuli.
vide Fulk.
Rhem. Test.
Aet. 15. Sect
7.

but their corruption in doctrine. For many Councils lawfully called, and lawfull and generall Councils, and such as Popes haue confirmed; haue broached many vnfound doctrines, as I haue giuen some particular instances in my booke and shall giue more, as occasion shall be offered. Which yet I will confirme by a learned Papist, (equall with Master B. C. in learning, and iudgement) as I haue cited him in my booke. Pighius saith, It is certaine, that not onely these Councils of *Constance* and *Basill*, which we now disprooue, haue shamefully and absurdly erred, but also many others. And againe, we find, that generall Councils, euen of holy Fathers, haue erred in decrees of faith: for example of generall Councils, The Councell of *Ariminum*, vniuersall no doubt; and also the Councell of *Ephesus*, and that likewise vniuersall: these I say are witnesses, that euen generall Councils and those lawfully gathered, may erre. *Pen see Master B. C.* That Pighius, no partiall witness for vs, calles some of those Councils lawfull, and generall, which Bellarmine reiects: and likewise he reiects the Councils of *Constance* and *Basill*: wherein (no doubt)

Pighius
Hierar. Ec-
cle. lib. 6. ca.
4. & 5. & 13.

doubt) Bellarmine agrees with him, in that point, where those Councels preferre the Councell befoze the Pope.

And yet Pope Martin the first, in the last Session of the Councell of Constance appro- ueth in his Bul all those decrees, which were made by this Councell in matters of faith, & prayseth and confirmeth them. And soz the Councell of Basill, The Diuines of Paris prayse and defend the authozitie thereof against Leo the tenth, and their commendation and defence thereof is extant in print.

And if Master B. C. sinceritie were such, as he pretends, he could not be ignozant, that Papists haue reiected those Councels, which cannot be denied to be both lawfull, and generall. And if the vntruths, you haue objected against Master Bell, and Master Rogers, be no better proued, you haue blot- ted much paper, to little purpose. For what are these exceptions against my booke, but a ridiculous biting at the heele, when you are wounded at the heart?

B. C. See l. 8.

THus much shall serue at this time, for by Gods assistance, I intend here- after more to lay open the manifold ma- ladies

ladies of his treatise, and to shew with what weake engines he laboureth to vndermine the impregnable grounds of the Catholike Church. God graunt that the happie newes of his conuersion, may crosse these my designements, whereof I see no cause to dispaire, if truly zeale of religion, and desire of saluation, which so much he would seeme to thirst after, hath embouldened him being a lay man, to launch into the depth of these mysticall matters, Let him not relie too much vnto those, from whom he receiueth the substance of that he writeth, least together with the losse of his reputation, hee incurre also the daunger of eternall damnation: and if vpon this small warning, he findeth himselfe to haue bene deceiued, wisedome would, he should more carefully looke how he trusteth, where hee hath bene abused: and with greater diligence both to examine his owne writers, and also to reade ours, namely Cardinall *Bellarmino*, where hee shall finde the most of his obiections answered, as the Catholique author of that letter, which hee hath put downe in his booke, truly enformeth him. To which,
that

that giueth no satisfaction, alleaged by M. *Vdall* for answer, to wit, that *Bellarmines* reasons, are by the learned of his side sufficiently handled and replied vnto: when as the most of the arguments in his booke be answered by *Bellarmino*, and nothing doe I find brought by M. *Vdall* to infringe his solutions: which giueth me iust caule to suspect, that hee is with the preconceyted sinceritie of his owne doctours, carried away into error, and so looketh litle into the Originals: which if he did, he coulde not but find that which he pretendeth to seeke for, if he shut not his eyes against the truth, as he professeth he will not. Which that he may doe, I shall not forget to commend him to his mercy, who desireth not the death of a sinner, but that all should come to the knowledge of his name. But if it shall fall out, that he will still proceede forward in his former course, yet I would wish him in writing, to abstaine from all biting and bitter words, which sometime he breaketh into, that the quarrell of God may not be prosecuted like the quarrels of this world, but with that modesty, which becommeth the professors of diuinity and religion.

T. V.

You see M. B. C. that I haue iustified
and freed my selfe, from all those vnjust
imputations, wherewith you charged me.
And therefore since you ingage your selfe, by
this your promise; To lay open the mani-
fold maladies of my former Treatise:
and to shew with what weake engines
(as you phrase them) I labour to vnder-
mine the impregnable grounds of the Ca-
tholique Church: I hope you will take
warning by this little, that hath bene shew-
ed you; to deale more sincerely in that, which
is to come: wherein it shall be much for
your owne credit, and the reputation of the
Catholique cause, whereof you so much
boast, to be so impregnable: that you answer
not by patches and peeces, picked heere and
there for your most aduantage (as your Co-
mon custome is) but that you set downe my
words verbatim: with the same equity that
I haue shewed in this, for if you deale other-
wise, I shall scarce iudge you worthy of any
further answer. And in the meane time I
dare promise, That your designemēt shall
no way bee crost with the newes of my
conuersion: though I protest, I will
weigh the reasons, that shall be deliuered by
D you

you hereafter, with all indifferencie and good conscience. Albeit, I thinke it no such boldnesse, as you censure it, To launch into the depth of these mysticall matters: since I hold it the duttie of euery Christian, to know the grounds of his Religion to be infallible; before he build his faith thereon. And for the relying vpon any man, I neither haue, nor will, further then truth shall warrant, as nere as God shall enable me to iudge; so y^t if I be deceiued (which I see no cause yet to distrust) it is error in my iudgment, not euil affection in my will. And whereas you wish me to read your Authors: I may truly say, I neuer refused to read any of the: nor conference with any, how learned so euer: Or how much so euer I might thereby haue disadvantaged my selfe: and yet I was still more and more confirmed in the opinion I now hold; and wherein I hope to die: vnlesse Master B. C. will, for the merite of winning soules, make knowne some more certainty in the grounds of Poperie, then I euer yet read, or heard of. You tell me, That *Bellarmino* hath answered most of my objections, as the Catholique Author of that letter (inserted by me) hath truly informed me, to which (you say) my answere giueth

giueth no satisfaction. And which yet is
 strange, you confesse my answer to bee
 this: That *Bellarmines* reasons are by the
 learned of our side, sufficiently handled
 and replied too. Against which (very ab-
 surdly in my poore opinion (you reiterate
 the same speech againe; and say, That the
 most of the arguments in my booke, be
 answered by *Bellarmine*; and that you find
 nothing brought by mee to infringe
 his solutions: Insinuating, with moze skill,
 then sinceritie, That you had brged some
 particular instances therof; whereto I had
 said nothing. But if you had truly layd
 downe my answer in my letter; it would
 much haue blemished the reputation, both
 of your selfe, and that Catholique Authoz;
 That being so much brged by me, neither of
 you both could, or would bring any such
 instance. And how should I giue a solution
 to that, which neither of you both ever in-
 stanced, though I much brged it in my let-
 ter, as these words there testifie, viz. And
 whereas you referre me in the conclusi-
 on of your letter, to *Bellarmine de Pont.*
& de Consiliis, where you say, I shall finde
 most of my obiections of the errors of
 Popes, and Councels refuted: so can I,

whensoever you shall instance any such particular refutation (which may ease you of some paines if it be so sufficiently performed) referre you to some of the Authors, of our side; where the same reasons, haue bene with no lesse sufficiency handled, and replied too: assuring my selfe, that neither any of you haue or can, make any obiection against the doctrine we professe, that hath not bene already objected, and likewise by vs answered. And if any can shew me the contrary, I will be beholding to him; neither will I shut mine eyes against the truth. May you not now blush **B. B. C.** to affirme, that tois my answer giues no satisfaction? And hauing read this, to anouch, That you finde nothing brought by **M. Vdall** to intringe his solutions: When neither the Author of that Catholike letter then, (as I haue said) nor your self now, durst, as it may be presumed, instance an answer out of **Bellarmino**, to any one particular obiection of mine? And yet, if you had done this; it had bene but expence, and losse both of labour and time. For as oft as you produce any answer, of the Writers of your side against vs: so oft must I bring the replie of the

the learned of our side, in discharge thereof: and so according to the fashion of this age, fill the world full of books, touching these controuersies, which haue bene already handled, with much more sufficiency, then either of vs can: for I am very confident, that neither you, nor I, can bring any thing touching this subject; that hath not bene already sayd: howsoever we may giue it a new glosse, thereby to make it seeme to bee our owne. And since you wish me, if I be willing to proceede; (whereto I am both ready and willing) to abstaine from all by-ting, and bitter words; that the quarrell of God may not be prosecuted, like the quarrels of this world: I must likewise wish, for my own Apology, that you had obserued this your owne rule to me & others: for then had I not failed in satisfying this so good a desire. And for the better effecting thereof hereafter, and for the sounder tryall of those impregnable grounds, whereof you are so confident: I earnestly request, and coniure you by the lone of truth; that wee may both appeare, at the iudiciall seat of a true Syllogisme (which we may doe without any safe conduct) where the substance of

the plea, betweene vs shall be : whether there be any certaintie in the grounds of Poperie. Andsoz that it seemeth by your facilitie in answering three booke at once (soz so no doubt your Popish followers will conceiue of it) That you are so conuersant in controuerſies, That a man cannot faile to receiue satisfaction at your hands : I beseech you, that this my request may be performed Logically by Syllogismes, & Theologically, by Scripture proſe. So shall we auoide all impertinent discourſing and trifling ; all giuing, and reproching, and so charitably without bitterneſſe, or inuenuoz to disgrace each other ; finish this combate to Gods glorie, and to the satisfaction of many : soz if your grounds can be iustified ; all controuerſies, will quickly bee ended. But I haue no great hope to draw you to this course; soz you know too wel, That the grounds of your Religion cannot abide the touchstone of this triall : though it would bee great glorie to you, but to undertake that, which none of the learned of your side, could euer yet be drawn too : though I am perswaded, your Popish dependants will assure themselves, you will not refuse so sure,

sure, and learned a triall. But to conclude
with the same charitie to you, which you
seeme to shew to me; I will pray vnto my
God, that he will enlighten your heart and
vnderstanding, with the spirit of his wise-
dome and grace: that you may dis-
cerne the truth of Christian Re-
ligion, to the glory of God
and your owne Sal-
uation.

Tho. Vdall.

FINIS.

Good Reader, let me request thy fauourable censure touching the faults committed by the Printer, which escaped by reason of my absence at the time of the printing, and partly by the difficulty of the hand in the Coppie: all which I pray thee first take notice of, as they are set downe here following and then read in their due places, as they are heere amended and corrected.

Faults escaped.

IN the Preface pag. 3. line last, for fellowes read followers. p. 5. l. 13. there for Questions, r. quotations. l. 17. for them r. then. l. 18. for them. r. thee.

Pag. 4. l. 16. for I haue yet made you r. you haue yet made, p. 6. l. 12. for may be borrowed. r. may be be borrowed, p. 8. l. 14. for But is it a iust difference. r. But it is a nice difference, li. 23. for blasphemie maintained is, r. Bohemians maintained, p. 14. l. 19. for whence r. whom, p. 16. l. 4. for receiueth r. reckeneth, p. 18. l. 16. after the word Pope adde these wordes, who are very many, p. 27. l. 27. for I do r. I owe. p. 31. l. 12. for consequence r. consequentes p. 34. l. 10. for received r. reiected.

In the Margent

Pag. 8. l. 18. Doct. Downam against Antich. l. 5. Sect. 10. omitted. p. 11. for Heric. Magist. r. Heric. doct. Magist. p. 14. for Salu. sempit. r. sacr. script. for de sar. de sacram. p. 21. Greg. Tom. 3. p. 291. placed in the margent to no purpose. p. 27. this quotation Prefac. synod Trul. ad Iustin. should be placed 2. lines higher. Many of which the carefull reader I hope will easily obserue and pardon.